THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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HOW TO SLEEP.

In the last number of *Old and New*, Edward E. Hale philosophizes upon the subject of How to Sleep. A very important subject. Here is the text of his discourse—"Sleep, good sleep, and enough of it, is the prerequisite of all pure, brave, true and well-balanced living, if that living is to be more than the boatmen call a spurt, a sudden strain which cannot be prolonged. Sleep is itself, therefore, the fundamental duty of all duties."

Having laid thus broadly the foundations, he proceeds to build thereon and shows how it can be done. Until within the last few years the physiological conditions of sleep were not understood, and the old mistake prevailed, that in sleep the vessels were gorged with blood, which is true of stupor, but not of sleep. The popular rural idea was nearer the truth, which led to the "toasting" of one's feet before going to bed, and thus drawing the blood away from one's brain. It has been proved by ocular demonstration, by Dr. Hammond and others in England, that in sleep the vessels of the brain are charged with not more than three quarters of the blood they contain when the person is awake. Dr. Hammond, in his little work on sleep, puts the matter thus—"I think it will be sufficiently established, in the course of these remarks, that sleep is directly caused by the circulation of a less quantity of blood through the cerebral tissues than traverses them while we are awake. This is the immediate cause of healthy sleep; its exciting cause, as we have seen, is the necessity of repair." Mr. Hale thus states some of his propositions—"The causes of sleeplessness can be removed, and the conditions of sleep can be accumulated. A man can learn how to sleep, he can prepare for sleep, he can determine the proper amount of sleep, and then he can take that amount. If he believes, as I do, that sleep is the centre, that all other duty depends on the duty of sleep, he will obtain his requisite amount at whatever cost or sacrifice. He may not be famous, he may not shine in society, he may not be rich, he may not be learned, but he will sleep well. If I rightly understand life, he will live to much more purpose, sleeping well, than if he were famous, rich, learned, or an ornament of society, and did not sleep well."

Mr. Hale contends that the physiologists have been all wrong in this sleep business; that sleep is not an accidental jewel, stumbled upon in the street; that sleep is not to be regarded

as a luxury, to be indulged in or abandoned at pleasure; that all rules for reviewing daily labors after retiring to rest should be eschewed, as well as old saws about how many hours such and such persons should sleep; that you can find out for yourself how many hours' sleep you need, which are more likely to be nine than six out of every twenty-four; that Thomas Drew's rule of sleep is the right one, which is that no man has any right in a single day to incur more fatigue than the sleep of the ensuing night will recover from, or, in other words, no man has a right to so draw on the capital of his life as to commit suicide by inches; that the bed is not a confessional nor a counting house cabinet, but a place for rest and sleep, and nothing else; that all sentimental poetry about early rising, when not based upon legitimate conditions, should be distrusted; that the enjoyment of the beauty and freshness of early morning must be earned by early retiring; that the great thing is to fill out the needed hours of sleep before the duties of the day are attempted; that a man's first duty is to preserve in health, vigor, activity and good working order, his wonderful bodily frame, for no other duty compares with that; that every other duty, before its performance, requires that a man shall have had his full amount of sleep; that in fifty-nine cases out of sixty of inordinate wakefulness, it is, sooner or later, the individual's own fault; that a person who addresses himself to the central duty of sleep, with a strong will and a concentrated purpose, can succeed in discharging that duty well; that there is no short-hand process nor empirical ten-lesson business about sleep, it requiring work like all other duty; that you will do well, if your sleeping habits are bad, if they are changed; in a twelvemonth that Dr. Hall's rule to lie on your right side to sleep well, is good and simple, as also is Dr. Burns' to lie on your left side, but it is hard to reconcile the two, and all such recipes are idle, unless they are based on a principle, like the farmer's feet-toasting rule.

What is specially wanted to procure sleep is that the blood shall not be pressing on the brain, and this toasting of the feet causes a more rapid circulation in them, and thus draws it from the brain. If the brain is oppressed by a rapid circulation of blood, especially when, by undue excitation, that rapidity should be subdued if you wish sleep, and therefore all agitating, straining, or perplexing thought and undue loading of the stomach should be rigorously avoided for some time previous to going to bed, as one ought to retire with a quiet brain. The brain should be gradually rested as the day draws to a close. This Mr. Hale considers the most important practice of all. He finds it a good working rule to give the brain four or five hours of rest, or of the simplest occupation, before going to bed. He objects to the following ways of passing the evening:—playing chess; undertaking difficult calculations; studying different subjects; writing anything but the most familiar notes, and as few of them as possible; appearing before an audience; reading, except of a light and amusing kind, or combined family reading aloud. Frivolous games he thinks favorable, but gambling and games of excitement and hazard generally are the worst possible preparation for sleep. Light dramas are favorable, but tragedies are unfavorable. Music, uncritically received, is very favorable, and so are some lectures and some sermons, to the audience. These or similar precautions taken regularly, to keep the brain from too active circulation of the blood, and in more than half the cases of life the battle is won.

Now as to eating shortly before sleeping. Hunger sometimes keeps people awake. A light collation before retiring would prevent this, and experience would soon determine the right quantity. A hearty meal sometimes will induce sleep, but the question is whether such is healthy sleep, or the apoplectic stuper of a congested brain. Mr. Hale thinks the best night-cap is an outdoor walk of a mile or two with a lively friend.

Summarized the conditions for healthful sleep appear to be a cool head, warm feet, a quiet mind, and cheerful exercise in the open air to the extent of a comfortable tiredness, a stomach neither "starved" nor gorged,

frequently a tepid or warm foot or body bath, just before retiring, and a well ventilated bedroom. With these conditions, a man ought to sleep well, and consequently meet his daily duties with an invigorated system.—*Deseret News.*

SANPETE AND THE INDIANS.

General Morrow, in his letter to Dr. Dodge, special Indian agent, says that Colonel Hough, of his command, on arriving at Mount Pleasant found almost a reign of terror among the people. And further on he adds: "I think I may say with truthfulness, that there is not another American community in the nation which would have endured half the outrages these people endured, before rising up as one man to drive out the savage invaders at the point of the bayonet." To those here who have been acquainted with the events of the past four or five years in Utah, this sentence requires no explanation. They can understand well enough why the people who some time ago maintained for three years an Indian war, should now have suffered so much at the hands of the savages without rising *en masse* in their own defense to chastise them. But there are doubtless some here, and thousands elsewhere who are interested in Utah matters, who do not know that the inhabitants of every settlement in the Territory exposed to Indian outrages, have their choice only of suffering death by the savages and the despoilment of their property, or of being punished as criminals if they attempt self-defense in an organized capacity.

That such a state of things could exist in America, under any circumstances, may well be doubted, yet our statement is the plain, unvarnished truth. A proclamation issued by Governor Shaffer, and since endorsed by another proclamation issued by Secretary Black, as acting-governor, with the sanction of Governor Woods, forbids the assembling together of any armed men in the Territory of Utah, U.S. troops, of course, being excepted, except as a posse for the United States marshal and under the direction of a man, as commanding officer, who never accepted the position to which he was appointed, and who could not be appointed to the position designated, because the law provides it shall be filled by election. The first proclamation was unconstitutional, flagrantly in defiance of statute law, stupid, malevolent, and a disgrace to the man who issued it. The endorsement of it was equally so; and yet under this gubernatorial abortion six or seven men were arrested for assembling in uniform, in this city, to do honor to a juvenile band, and were held in bonds of from $2,000 to $5,000 by a Federal Judge, on the charge of insurrection and rebellion! We think we may say with truthfulness, quoting General Morrow's words, that there is not another community of Americans in the nation by which such glaring defiance of law, and such disgraceful yet serious absurdities, would have been endured so quietly for a day.

When over a year ago there were rumors of threatened Indian troubles, and we directed attention to them, calling upon Governor Woods to put himself squarely upon the record and revoke the illegal and disgraceful mandate, a paper professedly his organ, sneered at the whole thing. Governor Woods is a lawyer, and if he will examine the law of the case he will find that the Governor of Utah has no more power to issue such a proclamation than to issue one to place the Swiss cantons under martial law. The mandate was simply an act of tyranny which might be in keeping with the despotic power that governs in semi-civilized autocracies, but is a plain violation of the United States, in defiance of well known statute law, and in open disregard of the very genius of American institutions.

These people in Sanpete are neither cowards nor ignorant. They were being robbed, maltreated and shot down,

but they knew that one representative officer of the Government, whose ward Utah is supposed to be, and that officer the governor, forbade them to organize for self-defense; and that another officer, and he a Federal Judge, had held men to heavy bail, to appear for trial, for the trivial matter of assembling in uniform to hear a few children play music; and that this was called insurrection! Living some distance from Salt Lake City they perhaps did not know that the farce of a prosecution against these men had been allowed to die and then drop out of existence. But that such a proclamation should still exist, and that it should be sustained by executive and judicial authority in the Territory, shows the necessity of another decision or two by the Supreme Court of the United States, to be enforced against those, who, while sworn to defend the Constitution and laws, set both at defiance and trample them under foot. —*Salt Lake Herald.*

SENSIBLE RETRENCHMENT.

Among the many rich points finely dwelt upon by Presidents B. Young and Geo. A. Smith, in connection with the testimonies borne by several of our prominent Elders, at the late two days' Conference held at Logan city, the importance of retrenchment in cooking and in dress was forcibly presented for the consideration of the sisters. The use of unnecessary and injurious beverages and tobacco was earnestly discountenanced. Immorality in every form was spoken against; and truth, virtue, benevolence, and every attribute of a redeeming and exalting nature, were strongly vindicated. President Smith advised ladies, when cooking and arranging a dinner of which friends were invited to partake, not for each one to think she must excel everybody else, and for this, "work herself to death, and have more dishes dirtied than she could wash in a week." Two or three hours should be time enough in which to prepare a good, respectable meal, and if her company came filled with the Spirit of the Lord, as they should do, it would be much more satisfactory to them than if she worked three days and went to unreasonable expense to provide a sumptuous repast. This is sound, wholesome advice, which every woman in Utah should gratefully receive and profit by. When Abraham and Sarah entertained angels, instead of puddings, pies, tarts and sauces, with tea or coffee, they had bread and butter and milk, and some veal for dinner. And when Jesus, the Son of God, prepared a meal and invited his disciples to dine with him, it is not recorded that he spread before them any greater variety of dainties than broiled fish and bread. Much wisdom is manifested by a few of the Latter-day Saints in seeking to adopt some of these simple and healthful rules, and spending time, means and strength, to better advantage than in getting up costly suppers. And it is to be hoped that many more will follow the same wise example. Much labor is performed by the women of to-day to great disadvantage and to no real purpose. Retrenchment in almost every branch of industry could be aptly applied without the least injury to art or convenience and comfort. And thus woman might secure much valuable time for gaining information herself, and imparting it to her children, which now seems to be unavoidably wasted in hard work.—*Woman's Exponent.*

RELIGIOUS CONTROVERSY IN FRANCE.

The twelve Jurymen who, a few days ago, gave a verdict of acquittal in the case of Pastor Steeg, before the Assize Court at Bordeaux, may be said to have deserved well of the cause of religious freedom. M. Steeg, the minister of a Reformed Congregation, in the Department of the Gironde,

was brought into court on the charge of having, in an article printed in the *Progrès des Communes*, "outraged the Religion of the State"—an offence punishable, by an enactment of March 25, 1822, with three to five years' imprisonment, and a fine of 300f. to 5,000f. That law has never been repealed, though it dates from the time of the darkest Bourbon reaction, and though several successive Constitutions professed to have done away with a "State Religion" in France; but as the same protection was by the original Act extended to "any other religion the establishment of which is legally recognized," there could be no objection to its remaining in the Statute-book. Later French Parliaments, especially under Louis Philippe, recognizing the possession of equal rights by all religious denominations, decreed that in localities where people of different faiths had their residence the various sects and confessions should confine their religious ceremonies to the precincts of their respective houses of worship. This provision has been frequently and flagrantly disregarded, both under the Second Empire and under the present Conservative Republic, the Government having political reasons for showing the utmost favor to the Roman Catholic priesthood, and especially to the Ultramontane party among them. Checked in her warlike propensities by the colossal power of the Germans, and baffled in her revolutionary instincts by the firm attitude of M. Thiers, France seems now to be seized with religious frenzy, and all great thoroughfares throughout the country are swarming with thousands of pilgrims. Under the inspiration of the clergy, and countenanced by the example of ladies of high rank, the peasantry are to be seen tramping in every direction to pay their devotions to some of their long-forgotten Sanctuaries in remote mountain districts. But the zeal of the faithful was stimulated in the early summer most of all by the display of that gorgeous church pageantry which goes by the name of *Fete Dieu*, a festivity instituted in express vindication of the dogma of the Real Presence in the Eucharist, and consisting of a solemn procession, in which the Host is carried in great pomp through the streets. The *Fete Dieu* was celebrated in the most public manner, among other places, in that Commune of the Gironde where M. Steeg resides with his congregation, and it was from resentment at what he considered a violation of his rights that he published his views of the dogma on which the religious practice was founded.

That the Real Presence in the Eucharist is a fair theme for free discussion in France the Public Prosecutor, who was set in motion by the priests, did not venture to deny; and the question was simply whether the Protestant Divine had limited himself to arguments, or whether he had allowed himself expressions calculated to throw contempt and ridicule upon what constitutes a principle article of belief for the majority of the French people. A French Jury has now, in effect, decided that these expressions, as quoted in the *Acte d'Accusation*, do not exceed the limits of reasonable controversy. Whether they were not of a nature to grate upon the tender consciences of believers is a matter into which it would be as useless to inquire as into the proportion of good taste and Christian kindliness which tempers theological controversy generally. That the cause of religious truth has little to gain from debates on such abstruse and recondite mysteries must be freely allowed, and there is also no doubt that subjects of that nature can never be handled with too much care and forbearance. But what is unfair on one side is unfair on another, and M. Steeg had an easy task before him when, after more or less satisfactorily exculpating himself, he turned the tables upon the other party, and proved how little care for veracity or forbearance there was in the treatment himself and his fellow-believers are in the habit of meeting with at the hands of their Roman Catholic opponents. He was able to refer for illustrations, not merely to the columns of the *Univers* or of any other intemperate Ultramontane organ, but to the pages of a book of which the Comte de Chambord has accepted the dedication, and which was highly commended by the Cardinal Arch-

bishop of Bordeaux for "its moderation in controversy." In it the author, M. Nicholas, declares that "the Devil was the first Protestant," and denounces the Reformers as "men of impure of lives," and the fruits of the Reformation as "violence, luxury, and nameless offences."

It seems not a little strange that, at the present crisis of religious feeling in France, French theologians should feel inclined to indulge in mutual reproaches and recriminations of this nature. At Bordeaux Protestant controversialists are indicted as libellers, and in Paris complaints of the misbehavior of priests, well or ill-founded, constitute the favorite theme of the whole Liberal Press. The animosity between the bigoted believer and the no less fanatical sceptic has, in consequence of late political disorders, reached so high a degree of exasperation in France that there seems to be scarcely any medium between the men who hail a pilgrimage to La Salette as a prelude to a crusade to Rome, and those who welcome any attacks—whether well or ill-founded they are utterly careless—upon the private character of a Roman Catholic priest. A country in which a man is brought before a court of law for arguing against the Real Presence, and in which multitudes set aside a decree of a court of law which pronounced the apparition of Our Lady of La Salette to have been a shocking imposture, cannot be said to be in a frame of mind favorable to earnest religious inquiry. From the horrors of St. Bartholomew's Day and the Dragonnades to the massacres of priests in September, 1792, and March, 1871, orthodox Frenchmen have been kept under the control of an irresponsible ecclesiastical authority, which, little caring for inward conviction, simply insisted on orthodox profession, and did its utmost towards discountenancing inquiry and plunging the mind into that state of prostration and apathy which might best dispose it to passive acquiescence. There is nothing more paradoxical than the relations of the vast majority of the French people with their clergy. Satisfied with his priest's infallibility, the Frenchman troubles himself little about his impeccability. He attributes to him superhuman power, yet imputes to him more than human wickedness. The idea of a married clergyman shocks all his ideas of the fitness of things, but notorious profligacy never seems to him to derogate from the character of a minister of the altar. Something like awe is always mixed up with a Frenchman's hatred and contempt of a priest. Hence the extremes of cruelty to which in days of popular disturbance the priest finds himself exposed on the part of a mob whose fury has, not unfrequently, its remote origin in sheer terror. The case of Pastor Steeg, meanwhile, deserves attention as one of the first attempts in recent times on the part of the French clergy to invoke the "secular arm" to silence an opponent who was not easily to be disposed of with arguments. The stout opposition of Pere Hyacinthe, of Abbé Michaud, and others to the dogma of Papal infallibility involved no other danger than that of ecclesiastical censure. But in the case of a Protestant like M. Steeg, whose equanimity excommunication had no power to disturb, the priests deemed it expedient to seek their remedy in a criminal prosecution, and had it not been for the liberality, the common sense, or, perhaps, merely the spirit of contradiction, of a Bordeaux jury, France would in this latter half of the nineteenth century have exhibited the spectacle of a man mulcted to the amount of something under £200 and sent to prison for any period not exceeding five years, for venturing to contest a point of theology on which one-half of civilized Europe is at loggerheads with the other half.—*Times.*

THE ISRAELITES WILL NOT SUPPORT GRANT.

Every religious persecution is a crime, but in this country it is an abominable one. That is the very thing which many of our European Democrats and many of our home partizans do not understand. Horace

Greeley, however, did, and does understand this principle. As a statesman and journalist, he was obliged to respect and support it, and so he has invariably done. Mr. Greeley stands outside of the orthodox religious circle. No orthodox Jew will allow him to be a Jew, and no orthodox Christian recognize him or his sect (Universalist) as Christian. In one of his speeches, "The God of Israel," reprinted in the *Israelite*, Mr. Greeley openly, boldly and clearly expressed his theology, to show and to wit, that he stands outside of the orthodox circle; hence he has no reason at all to abuse or persecute any religious denomination. Therefore, as a journalist, Mr. Greeley took invariably the part of the persecuted or wronged denomination, Jewish, Catholic, Mormon, or heathen. Therefore, he is looked upon as a special friend of the Catholics, hence decried by European Democratic organs. We, for our part, would not vote any man into high position, who manifested a spirit of persecution at any time. We did not vote for President Grant on account of his notorious order No. 11. We could not possibly vote for Mr. Wilson, because, as a Know-Nothing he hated and persecuted foreigners and Catholics, and at the first occasion offering in the Senate of the United States, he proved a vulgar Jew-eater. We would never cast a vote for any person identified with intolerance and injustice, because he is unfit to be the banner bearer of liberty, and unsound either in his judgment or in his moral character. We vote neither for the demagogue nor for the idiot, and the intolerant politician proves to be either. It is with particular pleasure that we shall vote for Horace Greeley; not merely on account of his superior intelligence, statesmanship, and stern honesty, but also because he has proved himself invariably just, tolerant, and liberal to all sorts of people and classes of ideas. That is the truly democratic type of manhood. These are particular graces of an American statesman, to command our respect and confidence.—*Cincinnati Israelite.*

There are men and women whose nerves stand out an inch beyond their cuticle, and each nerve is of such aggravated sensitiveness that one cannot approach them without giving offence in some way. Such people are in a state of chronic affliction; somebody is always coming short in treatment of them. If you look at them it is a stare; if you do not look at them it is a slight. There is no safe way with the over-sensitive but a straightforward one. For if you try to avoid one corn, you are sure to tread on another.

Good Nature.—Good nature is one of the most precious commodities of life, both to the possessor, and to all that come in contact with him. One may own an exquisite picture, and yet, locked in his house, its beauty is sequestered, and few derive any pleasure from it. One having precious stones may flash a moment's admiration upon spectators; but good nature brings happiness to scores and hundreds; and the best of it is that it takes nothing from the possessor. There is so much care in life, so many that are victims of low spirits, so much of sorrow, so many that are languid through sickness, or grief, or watching, or want, that any one who can throw a ray of light upon their spirits is a benefactor indeed. Good nature is the most practical of all kinds of benevolence. It gives itself forth without measure. It shines, like the sun, into all places, high and low alike. It chooses nothing, but blesses all, without discrimination. It allays strifes, pours oil upon friction, lightens the tasks of life, and diffuses a cheer and glow which wine cannot give; and all this, too, while the cause of all this blessing, is himself blessed above all. Some men are good-natured in spots; some are good-natured when they have their own way, or have fallen upon some good luck; some are good natured in company, and cross at home. Now and then we find a real son of light—a hero of the luminous heart; one who beams forth always like summer upon all, everywhere; whom all men bless when he comes, and all miss when he goes. Such men ought to wear crowns. They do. They wear them unconsciously, but a hundred hearts place them upon their heads, and they go crowned with light all their days.—*Frank Leslie's Ladies' Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 15, 1872.

JUDICIAL ASSUMPTION.

THE autumn session of the District Courts of the Territory of Utah has commenced, and, as has been usual for the last two years, assumption of unwarranted powers is not lacking in those clothed with the judicial ermine.

Prior to the rendition of the decision of the United States' Supreme Court, which set aside the decision of the Third Judicial District Court of Utah, Judges McKean, Strickland and Hawley ignored Territorial laws, and claimed that they would be governed in their administration solely by the United States' code. Yet when this code did not suit these triumvirs, they would with facility pass to the Territorial laws.

The striking fact was ever manifest, that whether United States' or Territorial code, they would interpret each to suit their own special inclinations, irrespective of legal precedent or Constitutional provision. The Cullom Bill, too anti-republican and unconstitutional to pass the Senate of the nation, was enforced in these District Courts, as though its oppressive sections had become part of the statutes of the country. This infamous Bill provided that the Marshal of the United States for the Territory, together with the clerk of the District Court, should select the juries, instead of leaving the selection to the casting of lot among law-abiding citizens as provided by Territorial law; thus placing in the hands of the ministerial and executive officers of the District Courts the dangerous power of packing juries, and taking away the inalienable right of an accused person to be judged by a jury of his peers. This was one of the strong points of this Bill, and was inserted so as to deny to a Latter-day Saint the right of being tried by those of his own faith. For in section ten of this Bill it was provided that no person having the faith or belief of a Latter-day Saint should be permitted to serve as a Grand or Petit juror.

It has become history, that in Utah Territory juries have been packed in this manner, at the instigation of the judges appointed by the Federal administration, and that the right to trial by jury composed of the peers of the accused has been denied; and convictions of accused persons have been rendered by those who were not the peers of the accused.

Cotemporary with the Cullom Bill was the Cragin Bill, aiming at the same objects as the Cullom Bill. This Cragin Bill, among its provisions, civilly disabled all who practiced or *believed* in plural marriage. This Bill also failed to become a law, but its provision to civilly disable the Latter-day Saints was enforced by the Courts, just as stringently as though it had received legislative and executive sanction.

This high handed course was continued by the District Court Judges of Utah until last spring, when on the 22nd of April, Chief Justice Chase, of the

Supreme Court of the United States, delivered a decision on what was termed the Clinton-Englebrecht case. This was considered a test case to determine the legality of Judge McKean's court proceedings, not only in the particular case named, but of all his court proceedings, and those of the other Federal judges. This decision of the Supreme Court decided, that the duties of the Marshal for the United States, in the Territory, were precisely the same as they are in the several States, and that the juries, both grand and petit, which had been drawn in McKean's court, were illegal, because they had not been drawn in conformity with the law of the Territory. Thus all the judicial proceedings under the packed jury system, of not only Judge McKean, but of Judges Hawley and Strickland, were nullified, and their decisions reversed by the highest judicial tribunal in the land.

It was hoped that this would be a sufficient rebuke, and that the judges might be legal in their course afterwards. But we find that since the opening of the courts in September the same lawless, unconstitutional course, is pursued in every particular, save and except those points specially decided against them by the Supreme Court.

One of the first acts of Judge Strickland in the First District Court, now being held at Provo, was, on September 10th, to issue an order on his motion, requiring W. H. Dusenberry, District Attorney, to show cause why he should not be disbarred, on the ground that he had been prosecuting felonies before the Probate Court. This being a renewal of the old effort of the present Federal judges to interfere with the jurisdiction of the Probate Courts of the Territory.

The Probate Courts of the Territory have had an existence, and have exercised *civil and criminal* jurisdiction for twenty years, agreeably to certain powers proscribed in an Act of the Legislative Assembly. The Act defining these powers was passed in 1852; and in 1855 was reviewed and repassed. These acts were transmitted to Congress immediately after each respective session of the Legislative Assembly. The simple disapproval by Congress at any time would have annulled these acts, this right of disapproval being claimed by the Congress so far as Territories are concerned. Congress has never disapproved either of the acts referred to, consequently the powers of the Probate Courts remain as defined in the laws of the Territory. This is, and has been, to the present Federal judges repugnant; therefore, they have assumed to themselves the right to disapprove the powers of the Probate Courts; and, notwithstanding the strong rebuff administered in the Supreme Court decision, they, as in the Dusenberry case referred to, continue their arrogant course by disavowing the right of a prosecuting attorney to prosecute a felony in a Probate Court.

On the 18th of last month in the Third District Court, presided over by Judge McKean, and held in Salt Lake City, several foreigners applied for admission to the rights of citizens of the United States. Among these "Thomas Jones, a Welshman, aged sixty, not answering satisfactorily whether he would obey the law against polygamy in the future, as he had done up to the present, was advised to think the matter over and was refused admission. John Edwards was rejected on the same ground, namely, because of his not knowing what he might do in the future." Thus is continued the *religious test*, a test which denies American citizenship to all Latter-day Saints in Utah who are of foreign birth, and who have not been naturalized. This religious test is unconstitutional. The Federal Constitution in the

first amendment declares that "Congress shall make no law respecting an establishment of religion, *or prohibiting the free exercise thereof.*" Yet these judges arrogate to themselves a power that is not granted to even the Congress of the Republic. Well might an eminent Eastern Judge, formerly a personal friend of Judge McKean, say, "I am disappointed in Judge McKean. He seems to have fallen into the same error that most of the U. S. officials fall into on being appointed to Utah; viz., to administer the laws in a spirit of hostility to the people, and to treat them as a hostile, instead of a loyal people, forming a part of the body politic of the general government. His denying citizenship to one believing in polygamy is most absurd, having no foundation in common sense or law." "Even fools," as the *Deseret News*, in treating of the plottings and assumption of the Federal appointees in Utah says, "frequently learn by experience, but these plotters seem to be unable to do so. The ill success of one crusade does not teach them wisdom, but, like Pharaoh of old, they are no sooner out of one conspiracy against the people than they begin to devise another. If there is any repentance it is slight and transitory, more apparent than real, leaving them with hearts harder than ever, more unjust, more bitter, more virulent and more ruthless than before." J. G. B.

MINUTES OF A DISTRICT MEETING

HELD AT MANCHESTER, SUNDAY, SEPT. 29, 1872.

Elders from Utah present—President Albert Carrington, Elijah A. Box and G. F. Gibbs; also from the Liverpool Office—Elder John H. Burrows and Bro. Walter Reynolds. The following Branch Presidents were also present, Elders John Schofield, President of the Manchester, James Barton, President of the Stockport, T. Platt, President of the Burslem, and W. Boydell, President of the Halshaw-Moor Branches.

Oldham Branch was represented by Elder Lacey, Ashton by Priest J. Smith, and Macclesfield and Mellor Branches by President Box.

The meeting was opened at 10:30 a.m.

After singing and prayer, President Box made a few remarks, and then called upon Elder John Schofield to represent the Manchester Branch, who stated that the Branch was not what he could wish, he was glad however to say that it was improving. During the past six months they had baptized seven and emigrated five, and more were now ready for baptism; prospects for the future were good.

Elder Barton represented the Stockport Branch in good condition; they had baptized one and four had emigrated to Utah.

Elder Lacey represented the Oldham Branch to be in an improving state; the Saints were very much scattered in consequence of several Branches being united together.

Brother Smith reported the Ashton Branch to be in a good condition; the Branch with about one exception was composed of sisters. He said they all did their best in bearing their testimony and living their religion.

Elder Platt represented the Burslem Branch to be in a much better condition than it had been for a long time, the Saints with one exception were enjoying their religion; strangers were enquiring after the truth.

President Box represented the Macclesfield and Mellor Branches. He had visited nearly all the Saints in Macclesfield, and found them enjoying the spirit of their religion, and in a pretty good condition considering that they have had no meeting there for some time, but they intend engaging a room or house in which to hold meetings again. He had also visited the Mellor Branch and found them doing well generally.

Brother Walter Reynolds, Elder John H. Burrows and Elder Geo. F. Gibbs then addressed the congregation.

President Box delivered a few concluding remarks, and the morning meeting was brought to a close.

The meeting was again opened at 5 o'clock, p.m. by singing and prayer, after which President Carrington delivered an interesting discourse; he was listened to with marked attention by a very intelligent assembly. The Saints felt that they had a very refreshing time together.

JNO. C. SCHOFIELD, Clerk.

CORRESPONDENCE.

Nottingham, Oct. 9th, 1872.

President Albert Carrington,

Dear Brother—As my labors in this country are drawing to a close, permit me through the STAR to say farewell, to the Saints in the Liverpool and Nottingham Conferences, as I have had their watchcare entrusted to me since my return to this my native land.

In simplicity, but according to the best of my ability, I have taught the principles of the Gospel to those who would listen. The Saints I have diligently warned to gather out of Babylon lest they be partakers of its sins, and receive of the plagues which God will pour out upon the wicked and ungodly nations; and have further taught the Saints, that it is their duty to go to the land of Zion to assist in building it up, and to prepare themselves by living faithfully to receive the Lord Jesus Christ when he comes to reign.

When bidding adieu to my relations recently, I was asked if I did not feel sorry to leave my native land! I replied that my only cause of sorrow was at leaving so many good, faithful, Latter-day Saints behind.

I have enjoyed myself on my mission; and can say that it has been a great blessing to me personally, and I humbly trust it has also been productive of blessing to many others.

My continual prayer for the Saints in these lands is, that God our Heavenly Father will bless them, in all temporal as well as spiritual things, so that they may be speedily gathered out of Babylon.

Your brother in the Gospel,

THOMAS DOBSON.

WORD FROM THE ISLANDS OF THE SEA.

Elder George Nebeker in writing to Elder George Q. Cannon from Laie, Oahu, Hawaiian Islands, under date of August 19th, says:—

Our little circle of foreign friends was increased the other day by the arrival of Brother West from Utah. Although we get news regularly from home by mail, yet it seems good to meet with a brother or friend from Salt Lake and spend a little time in social chat and call to mind the circumstances that surround the Saints and the plain dealings of God with his people. Brother West feels well and seems to enjoy his poe well.

Our prospects here are still bright. Our native elders work zealously for the cause of truth and numbers are being added to the Church, and if the Lord will help us to make Saints of them we shall feel rewarded for our many long years of toil among them.

We received the other day a letter from our native brethren who are on the Navigator Islands. They speak of the Church there being alive and are very anxious to hear from their brethren in Zion, as they have heard that there is a great deal of trouble there. It is strange that a little bad news from Zion will fly to the most remote parts of the earth, while favorable news is seldom repeated a second time. There is as yet no mail carried to those islands, and it makes it difficult to correspond with them.

I also learn of some people on the

Society Group of Islands who claim to be "Mormons," and it is said they hold meetings regularly. So it seems that the good seed sown there in early days fell on good ground.

Our plantation is looking fine this season. The weather has been very favorable for crops.

As I came down last Spring I brought a mower with me from San Francisco and have started haymaking on Laie. It is of course a new-ho (nuhou) and attracts considerable attention. It bids fair to be a profitable addition to our works, and in this way we give a greater variety of labor, and our plantation has the appearance of a Yankee farm, and in fact we have very few idle persons in our settlement.

A short time since our school had a vacation, when fifteen little boys came to me and wanted to work for us during their rest from school. I employed them and the little fellows worked over one month and did remarkably well. We are pleased to see them forming industrial habits so early in life.

The foreign brethren spend the most of their time with me on the farm. Brother King made a short visit to the Island of Hawaii this summer, and Brother Hawkins was down on the Island of Kanai last winter.

We are at work every day, and the health of the people is good. The small-pox, that created some excitement a few months ago, has very nearly died out.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 655.

Up to the latter part of March the organization of the camp was very imperfect. At the time it was decided that the Saints should remove from Nauvoo, about twenty-five men were selected by the General Council and called Captains of Hundreds. It was the business of each one of these to select one hundred families, and to see that they were prepared for a journey across the Rocky Mountains. After the captains of hundreds were chosen, they selected their own captains of fifties and of tens, clerks, etc.

At the time appointed, such as were ready, out of these companies, commenced leaving Nauvoo. Brother Charles Shumway was the first who crossed the Mississippi river. That was on the 4th day of February, 1846. Others followed from day to day and night to night, and an encampment was formed on the bank of the river and afterwards at Sugar Creek. After the arrival of President Young and the Apostles there, a partial organization was entered into. This was further advanced when the camp reached Richardson's Point. But, so many who traveled with the camp for the purpose of rendering assistance for a little season returned to Nauvoo, and the different divisions were so far separated from each other by storms, bad roads and other circumstances, that it was impossible to effect anything like a perfect organization for the first few weeks.

On the 27th of March, at the council called for the purpose of effecting a more perfect organization, the Captains of Fifties were called for by President Young. He responded to his own call by making himself as the captain of the first fifty. Elder Heber C. Kimball responded as captain of the second fifty. Elder P. P. Pratt of the third fifty. Peter Haws of the fourth fifty. Elder John Taylor of the fifth fifty and Bishop George Miller of the sixth fifty.

President Young was unanimously elected President over the whole Camp of Israel. Brother Ezra T. Benson was elected captain over the first hundred. Brother John Smith captain of the second hundred, and Brother Samuel Bent captain of the third hundred. The captains of fifties chosen were—Albert P. Rockwood, Stephen Markham, John Harvey, Howard Egan, Charles C. Rich and John Chrismau. These took the places of the former captains of fifties, who were

promoted to be presidents over their divisions of fifties, except that of the first hundred, which was laid over for further consideration.

Besides the captains, there was a clerk appointed for the whole camp—Brother William Clayton—and a clerk for each of the fifties. These were—John D. Lee, John Pack, George Hales, Lorenzo Snow, John Oakley and Asahel A. Lathrop. Elder Willard Richards was sustained as the standing historian for the Church and camp.

Then there was a contracting commissary appointed for each fifty. The duties of this officer was to counsel with the others, agree on terms, prices, etc., in purchasing corn, fodder, provisions and such articles as might be needed by their respective companies. Their names were—Henry G. Sherwood—who was also the acting Commissary General for the camp—David D. Yearsley, William H. Edwards, Peter Haws, Samuel Gully and Joseph Warthen.

A distributing commissary was also appointed for each fifty. Their names were—Charles Kennedy, Jedediah M. Grant, Nathan Tanner, Orson B. Adams, James Allred and Isaac Allred. The duties of these officers were to make a righteous distribution among their fifties of grain, provisions, and such articles as were furnished for the use of the camp.

This organization of the camp led to a more systematic method of traveling and attending to other duties. The companies were in a better condition to be controlled. The officers understood their duties, and generally attended to them, and the members of the companies had by this time learned the necessity of obedience and strict attention to order. At a council meeting subseqnent to this, President Young told those present that they were taking a course that would result in salvation, not only to that camp, but to the Saints who were still behind. He said he did not think there ever had been a body of people since the days of Enoch, who had done so little grumbling under such unpleasant circumstances. He was satisfied that the Lord was pleased with the majority of the camp of Israel. But there had been some things done which were wrong.

He sketched also a plan for forming settlements on the road, at which the Saints who came on, who had not the means to proceed on their journey, could stop and recruit their finances and obtain what they needed to proceed on their journey to the mountains.

UTAH NEWS.

The *Deseret Evening News* furnishes the following—

THE D. A. AND M. SOCIETY DELEGATION.—We have been courteously handed the following letter from Hons. Geo. A. Smith, W. Woodruff, and Geo. Q. Cannon, delegates from the Deseret Agricultural and Manufacturing Society to the California State Fair, dated San Francisco, Sept. 14—

"We arrived here in good health, without meeting any mishap or inconvenience, on Wednesday evening. The next day we were taken in charge by Mr. Linforth and others and were introduced to numbers of gentlemen and also visited the Chinese Quarter and one of their principal Joss Houses. A ticket was sent to admit us all to the Horticultural Exhibition, where we spent the evening. Each felt when we retired to rest that the day had been well employed. In speaking about it Geo. A. said that he had done more walking in San Francisco that day than he had at New York all the time he was there. This climate is of such a nature that a healthy person can perform more labor without fatigue than he can in a warmer or colder climate. Yesterday we started out early to the Cliff House, where we had a view of the Pacific Ocean. We did not bring with us any bottled water to mingle with it, as did

the Boston party the water of the Atlantic; but we did the next best. Upon our return, Mr. Schussler and a Mr. Baldwin were waiting for us with a carriage, and we were taken to the city reservoirs, pumping works, &c., and saw more of San Francisco than many persons who have been here months. When we returned from this we were glad to eat and retire to rest. We had traveled during the day in carriages over thirty miles, besides considerable walking afoot. To-day we attended service at the Jewish synagogue, called upon Mr. Ralston and others, and made a very interesting visit to the Mission Woolen Mills. This evening we have been out visiting a family belonging to the Church. To-morrow, Sunday, Mr. Linforth proposes to take charge of us, and intends to lead us where we shall hear some of San Francisco's fine preachers. On Tuesday Mr. Ralston has planned for us to go to San Jose and then return to Menloe Park, where he is to meet us with a carriage and show us around. We are to stop at his house, and on Wednesday he is to bring us back to town in time for the Sacramento train.

"This is a hasty sketch of our visit thus far. I believe it has been enjoyed exceedingly by all the party. We are kindly treated and attract considerable attention."

Low.—The present price of wheat in Cache Valley is sixty cents a bushel.

The Indians.—A gentleman writing from Springtown, Sanpete, September 12th, says—"Indian depredations occur every few days. The chief White Horse is here, but, of course, he is very friendly, does not know who the Indians are that are prowling around and stealing, and is going to the reservation in a few days. Tabiuna and his Indians are also here. A party of soldiers passed through here to-day for Manti, from which place they will return through the mountains. I am informed that two Indians shot at 'Doc' Draper, a few nights ago, when he was on his way home from Moroni. One ball passed through his arm and another through the leg of his pants. A report received by telegraph this morning, states that there were tracks of from ten to twelve ponies at the head of Salt Creek, going west, supposed to indicate a party of Indians after another band of horses. Excitement is the order of the day and guarding the order of the night."

Fast Recovering.—A letter from J. D. Page, the operator so badly injured with an axe lately at Mount Pleasant, to A. M. Musser, Esq., under the date of September 10th, states, among other things, that his health is very good, and he is gaining very fast. He regards his recovery as extraordinary.

Early Snow.—News came a few days ago of a heavy storm in the Sierras, the first of the season, and snow has fallen in the Black Hills, west of Cheyenne. This is the premonitory hint to get ready for winter, which the U. P. R. R. company are not neglecting, a large number of mechanics being engaged in erecting snow-sheds and more fences, to be prepared in time.

Deseret National Bank.—The bank of Deseret is merging into the "Deseret National Bank of Salt Lake City," with a paid-up capital of $200,000. Application for a charter was made in August and was granted, and the organization has been perfected as far as it can be in this city. L. S. Hills, Esq., the cashier, goes east this morning to complete the organization, purchase and deposit the bonds to secure the circulation, etc., and expects to be absent about a month. The officers and directors will be the same in the new bank as in the bank of Deseret from which it has changed. We need not point out the benefits to the stockholders and depositors which will accrue from this change, for they must be obvious to all doing a banking business. The old bank has done a profitable business and has enjoyed the most ample confidence of the community, and the change will give it advantages for increasing its business and meeting the demands of the public, which private banking institutions do not possess.

New Meeting House.—Bishop Hickenlooper and the members of the 5th and 6th Wards have resolved to erect a new meeting-house, for their accom-

modation, and the masons have commenced to lay the rock foundation. The new meeting-house will be on the present school-house block in the rear of the old building. It will be two stories high, 60 by 30 feet, the basement being intended for the Ward Schools. The meeting-room will be in the upper story. Suitable ante-rooms will be erected for the accommodation of the Female Relief Society.

SMALL-POX.—We are reliably informed that small-pox has appeared in the town of Centreville. So far as we have learned but one family has been attacked at that place. We also have information to the effect that the "dread disease" has made its appearance in American Fork Kanyon, there being three cases there up till Saturday afternoon.

Necessary precautions are being taken at both the places named for the prevention of the spread of the malady.

It is to be hoped that the news of the appearance of the disease will not create any unnecessary alarm, and that the preventive means used by the authorities where it has appeared will be of the most thorough description. People should be careful not to expose themselves unnecessarily to the contagion.

PIOCHE AND BULLIONVILLE RAILROAD.—We are informed that one hundred and sixty tons of rolling stock and iron for this line was lately purchased in the east, sixty tons of which are now on the way to Pioche, the forwarding being done by Gordon and Murray. The line of railroad between Pioche and Bullionville will be twelve miles in length. It is likely that the Utah Southern line will eventually connect with it at the latter point, which would prove a great benefit to the people of Pioche, in providing for their mineral products a speedy and efficient means of transportation.

The *Salt Lake Herald* gives the following:—

THIRD DISTRICT COURT.—This met Sept. 9th in the County Court-house, Hon. J. B. McKean presiding. No special business transacted. The Petit Jury answered to their names and were excused till Monday, 16th.

STRICKLAND BREAKING OUT AGAIN.—The following telegram, special to the Herald, was received over the Deseret line—

Provo, Sept. 11.—Yesterday Judge Strickland, on his own motion, issued an order requiring W. H. Dusenberry, district attorney, to show cause why he should not be debarred on the ground that he had been prosecuting felonies before the Probate Court. Dusenberry answered at 10 o'clock this a.m., and the subjects of contempt and jurisdiction of court was argued for defendant by J. B. Milner and V. A. Witcher, and the court held the matter under advisement until the January term; stating, however, that Mr. D. would be considered in full practice as heretofore until a decision was rendered.

ADVANCING.—The first and tenth wards are pushing along their new brick meeting houses, the latter having theirs nearly ten feet above the foundation. The determination is to have each house covered this fall.

FEMALE SOCIETY.—What is it that makes all those men who associate with women superior to others who do not? What makes that woman who is accustomed and at ease in the society of men superior to her sex in general? Solely because they are in the habit of free, continued conversations with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivations in intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness like the gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden, like the character and armor of a giant, by studs and knots of good and precious stones, when they are not wanted in actual warfare.